

I am the good Shepherd.

John 10:11

# The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd gives

his life for the sheep.

John 10:11

Volume 21

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No. 21

## 26th Sunday after Trinity

Epistle: 1 Cor. 15: 22-28.

"For as in Adam all die, even so in Christ shall all be made alive." —V. 22.

The unique truth of Christianity is the resurrection of Christ from the dead. Upon that great event hinges the truth of all the Christian religion.

It should be a plain fact to any man who has the desire to know, that the transgression of Adam brought sin and death to all who are related to him. And what human being is not related by physical heredity to Adam? But now with His resurrection Christ foreshadows the resurrection of believers in Him. Believers too, have the physical inheritance from Adam, but through faith in Christ this spiritual membership in Him is greater and takes precedence. Christ is come to "abolish death and bring life and immortality to light." "In Christ shall all be made alive," Paul says. The "all" here naturally refers to "all" those who are related to Him, made members of Him, by faith.

This making alive — the resurrection of the dead — will take place in God's own good time. There will be an end to this dispensation. The brief words of Paul "then cometh the end" should be very serious words to every human being. God in His Word has not encouraged speculation as to the time of Christ's coming again, but states plainly that it will take place in His own time.

When the promise of His first coming was given by God there were those who looked eagerly for His coming, but it did not take place just when some of them had supposed it would. At many periods of Old Testament history the Messiah was expected momentarily. But "in the fulness of time" He did come. That is, when God in His great and infinite wisdom saw that time was ripe for His coming, then He came. Then, there were a few expecting Him. But for many it seems their pre-conceived ideas as to when and how He would come caused them not to recognize Him when He came.

Looking back now, we see the folly of their belief that precluded faith in Christ. But now, God has told us definitely that Christ will come a second time to replace the militant kingdom with the kingdom of God triumphant. In Matt. 24, Mk. 13, and Lk. 21, Jesus gives a glimpse of the signs that will precede His coming. These are not meant for people to give way to curious speculations as to the end of the world, to the disregard of nearer duties of the Christian life. They are given to engender a healthy looking forward to the great event of Christ's return.

However, even at the second coming there will be, according to His Word, a falling away from faith in Christ. Many will not expect His coming then either — as at the first time. There are those today, who as in Noah's time, think that things have continued pretty well the same from time immemorial and there is little likelihood of any great change. You who are reading this, is this by any possibility your thought? If so, God would remind you with all His power of loving persuasion that you are heading for destruction.

When Jesus comes again there will be drastic changes. Believers will be resurrected to life eternal. The enemies of Christ will be "put under His feet." Whatever persons or power have opposed the purpose of Christ will quickly be put down and He will usher in the triumphant Kingdom. The militant state of His church will then be happily victorious forever.

Are you, dear reader, a member of Christ's church now, by faith alone, so you are eagerly awaiting His coming? Amen! —E. H.

"The best remedy for a sick church is to put it on a missionary diet".

—Christian Digest.

## WORLD WIDE MISSIONS PROGRAM

Read these Bible passages, which give Christ's command concerning mission work. Matt. 28:16—20, Acts 1:8 and Mark 16: 15.

These words of Jesus to His disciples in the hour of parting, made a very deep impression upon their minds and hearts. They followed his instructions and were willing to make sacrifices in order to be His obedient servants. To bring the Gospel of Jesus to the uttermost parts of the earth became a life issue with them.

We Christians may be asked why efforts are spent to plant the kingdom of God at home and in the heathen lands. The reason is not that the command comes from the officers of the departments of our church but because the authority for this work comes from Christ who said, "All power is given me in heaven and in earth. Go ye therefore and make disciples of all nations." The command is not of man's making. It is of divine origin; it is the work of the Lord. He has commanded us, through His power, to do the work of saving a lost world.

Christ's command is clear. He wishes all nations to be partakers of God's divine grace. Christianity makes bold to offer personal salvation to fallen men everywhere. The command to go into all the world is still the marching orders of the Church of Christ. Every living Church carries on mission work. The very nature and essence of the Christian faith demands it.

The disciples were given power to carry out Christ's command. Peter became the leader of the Christian church in Jerusalem. Peter and John taught and preached in many of the Samaritan villages. When Philip had finished his work in Samaria, he took the road from Jerusalem to Gaza. It was on this road that Philip met an Ethiopian to whom he explained the 53rd chapter of Isaiah, and whom he baptized. This Ethiopian went to his own country in Africa as the first missionary among his people. The disciple, Thomas, went to the East, and even today, there are 3,000,000 Thomas Christians in India. Paul, the greatest of all missionaries, worked in Antioch and from there began his three missionary journeys. By the time that Paul was martyred, there were Christians in Southern Europe as far West as Spain.

Our own missionaries of today have been working faithfully under trying hardships and difficulties. The present war has made it harder for them, but by the grace of God they have continued their work and have brought many souls to Christ.

During this war you have no doubt read many articles about Canadian and American soldiers encountering Christian natives in many battle zones. Stranded fliers, forced down, land among strange natives, formerly known as cannibals and head hunters, and receive help. Senator James Mead, who made a tour of Pacific bases said, "American doughboys are reaping heavily where the missionaries have so long and patiently sown." Our men are coming face to face with the results of foreign mission work. Here are a few statements from Dr. Van Husen's book: A serviceman writes to his mother that, "Because of missions, I was feasted and not feasted upon when I fell from the sky into this village." Another said, "This doubting Thomas... held little faith that many of the natives were really won to Christ and a true understanding of the Christian religion. I have had all my doubts and question marks as to the value and importance of missions to the world, as well as to the natives themselves, erased."

I recently read another article of three American fliers that had been forced down into the sea. They paddled their life raft and landed on the Solomon Islands. The natives found them and hid them from the Japs. The natives on this island didn't try and plan or do any work without first praying for Divine guidance. At night they

met together for prayer meetings and hymn singing. Anyone in the tribe was capable of leading the services. The airmen, too, would lead. The only difference was that while the airmen would read from the Bible the natives would recite the passages from memory. When the Americans left this island, they too, knew many passages from memory. Although none of these three airmen were active Christians when they landed on the island, they were all Christians after living with the natives, when they left. From this we see the wonderful results of mission work.

The need for mission work is as great as ever. The non-Christian world is growing as fast as the Christian. The non-Christian world is fast seeing that its own religions are not the answers for a personal God and salvation. We can see from the idol worship of the heathens that they believe in a higher power than themselves, but they are yet in ignorance of the Gospel of Christ.

Many of the heathens want the Gospel. In one mission field, after a missionary had completed his message, he was approached by an Eskimo woman. She asked him if he had known of Christ and His salvation and if his father also had known. The missionary replied, "Yes." Then the old woman exclaimed, "You've known about Christ all these years and you didn't tell us till now!" There are similar cases in other mission fields and it should rouse us and show us the need for more foreign mission work.

Although our missionaries have accomplished much there is yet much to be done. Of the 2,000,000,000 souls in the world, of these 675,000 are Christians, while 1,325,000,000 are still unevangelized. In North America more than one-half of the population live and die without the saving knowledge of Jesus Christ.

South America presents a picture of deep heathendom and spurious christianity which leaves the great masses in virtual darkness. The men there feel that religion is all right for women and children but feel that it is not suitable for men. The contribution of Protestant Christianity is also needed because the Roman Catholic church as constituted in Latin America is inadequate to meet the spiritual needs of the continent.

In Asia where two-thirds of the world's population live, the light of the Gospel has begun to penetrate. Of China's 450,000,000 only about two million are listed as Christians. India with 255,000,000 Hindus and 92,000,000 Mohammedans, numbers only 8,000,000 Christians including both Protestants and Catholics. In the lands where the Mohammedans predominate the population is approximately 300,000,000. Nearly all are Mohammedans, only a few are Christian.

The dark continent, Africa, has a total population of more than 150,000,000. Christian missions have been planted in every section of this vast territory. Nevertheless 90% of these people still do not know the "one true God and Jesus Christ whom He has sent."

For more than a century the islands of the Pacific have been the object of missionary endeavor. Great progress has been made, nevertheless, sixty million yellow and dark-skinned people still live under the hopeless spell of superstition and idolatry.

And, Europe after enjoying the blessings of the Gospel for nineteen centuries, seems rapidly to be slipping back into a fierce paganism.

There is much unfinished work left in many mission fields. In the Madang territory in New Guinea, of the population of 250,000 there are approximately 15,000 Christians. The two missions there are working to organize a Papuan Lutheran Church. More missionaries, teachers and other help, as well as money is required to further the work there.

Africa is still a great experimental field for the Gospel. The African pagan has had enough contact with the outside world to make him despair of his backward condition. He is in need of a Savior and it

## Rehabilitation

Now that war is over and peace has again come to this troubled world, we are turning our attention to rehabilitation. The millions starving and freezing in Europe must be fed and clothed. The burned and bombed cities must be rebuilt. The sick must be nursed back to health and the maimed restored as perfectly as modern science can replace and substitute. Dislocations in society caused by the demands of war must be remedied by a return to a sound and sane peaceful economy. Harmful attitudes and habits of mind must be changed to constructive influences. To build, to restore—to rehabilitate—that's the word.

But they built up after the last war too. I can imagine Hitler using that word, "rehabilitate." Did he not promise to build up Germany to become greater and more powerful than ever? And did he not perform wonders the few years he was in power? But he built for a fall. To many it looked like rehabilitation, but it led to destruction of the most complete and terrible kind—spiritual, intellectual, physical and national. Let us beware on what we base our rehabilitation hopes. If selfishness, greed, and sinful and ungodly motives become the driving power in our program of rehabilitation, then no matter how cleverly conceived, how craftily disguised, or how diplomatically executed, the program will some day back-fire with all the force of the most ultra modern atomic bomb.

In the final analysis, there is only one program of rehabilitation for us all; and that is God's program. He gave His Son to pay for all our sins. By believing on Christ we permit Him to snatch us wounded and maimed from the clutches of Satan to be put under the care of His Holy Spirit to heal and to restore. As we permit the Holy Spirit to work in us through the Word; warning, teaching, reproving and comforting, the work of rehabilitation goes on in that mighty little atom of society—each individual heart.

Will we let God rehabilitate us, and through us the nation, and the world?

—A. K. H.

is up to us—we who are Christians, to bring the Gospel of Christ to them. The African's have a desire to hear the Gospel. In Tanganyika there are now about 10,000 Christians and in another neighboring tribe about 8,000. With such an acceptance of the Gospel among Africa's tribes, our responsibility certainly is great. The task of her evangelization should be finished this generation. It can be done if we do our share in bringing it about. Norway used to be a heathen land also until missionaries were sent there and now she sends many missionaries out. And so the heathens today can also be converted.

In China large sections are unevangelized. As yet there are too few workers. A missionary may have from one to two million people in his field. Thousands of villages are neglected because of shortage of teachers. The missionaries now during the war, have by their sacrifices won the esteem of all Chinese, and there has never been as ready access to their hearts as now. These open doors must be answered by a ready response of missionary zeal.

You can now, no doubt, readily see the importance of missionary work and also see the work yet to be done in the various mission fields. It is our duty to "Go out and preach the gospel to every living creature." We should not be afraid to give ourselves if God calls us. We should give our money freely. An article which I read recently shown how the income of the average individual was spent and here are the two items which impressed me: 22% spent in luxury while three-quarters of 1% was given to the church work. Although we all may not give that little, yet I am sure that we could all give more. Our mission (Please turn to page 2, Column 3)



**The SHEPHERD — HYRDEN**

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**A Hypothetical Argument Concerning Parish Books and Parochial Reports**

Pres. L. N. Field

The year is half over. Are your books and reports in order? How do you keep tabs? By jerks? Or according to atmospheric or Synodical pressure? Or by guess? Or have you gotten it down to a system of routine? To keep up is better than to catch up.

Then some harried Harvest Hand in the Vineyard honks back: "The harvest is indeed great, but the laborers are few. Where shall I find time for all this pencil work? Aren't we overdoing this parish bookkeeping in our Church? The rubrics of the Parochial Report alone are a yard long. Accumulative minutiae are toppling me over. These folks who count every letter they write, every 'i' they dot, every remark they make, and every door bell they buzz, and who can account for every gold tooth and filling and aberration in their entire bailiwick at any moment—how can they get anything else done when they are so busy tabulating? Cacoethes scribendi!—they scare me with their statistical gluttony. I can not keep up with them. Furthermore, Mr. Shrdlu," he continues, "I have my doubts about this whole business. As I remember it, Jesus did not keep a card index. The only time He wrote, He wrote in the sand. He was too busy saving souls. Does the Holy Ghost have a filing cabinet? Where in the Bible am I commanded to graph the Gospel or catalogue Calvary? Seems to me it says: 'He giveth not the Spirit by measure.' The wind bloweth whithersoever it listeth. So is everyone that is born of the Spirit.' 'Let not thy left hand know what thy right hand doeth.' 'A great host which no man could number.' Even King David brought on national calamity once by counting noses." Thus he pontificates.

And we answer him: "Hold on, Mister. Pull over to the curb and stop. You are running away with yourself. You should be a grocery man or meat man and keep track of points. Or a banker and make out reports. You don't know how well off you are. Furthermore you made some cracks about Holy Writ. You should not talk that way. But for the sake of argument, let us continue along that line. Amicus meus, you are much mistaken. The Holy Ghost keeps minute track of every one of us. His parish books are O.K. and His lists complete. Open to Genesis 10 and 11 and 26 and 36 and 46, and tabulate the names. They are as definite and accurate as headstones. Then turn to the first nine chapters of I Chronicles. Nine chapters, Monsieur. What a catalogue! He keeps track of offerings, too. Read Numbers 7 right through!—12 identical accounts, word for word. The Hebrews used no ditto marks. The Bible keeps accurate count of times, people and places, too. 'Yet I will leave me 7,000 in Israel, who have not bowed the knee to Baal', said God, I Kings 19. 'From the time of the continued burnt offerings there shall be 2,290 days. Blessed be he that waiteth and cometh to the 1,335 days,' says Dan. 12:12 cryptically but accurately. And in the New Testament: 'There were ninety and nine... and one.' 'He ordained 12

**First Confirmation and Communion at Scandia**

Two years ago last June church work was begun in the Scandia District south of Shell Lake, by Evangelist S. Fengstad who temporarily serves the Parkside parish. Services have been held fairly regularly every two weeks. In May 1944 a confirmation class was started. Last winter a number of them took the Sunday School by Mail course from Outlook. This summer two weeks of Parochial School was conducted. On Sunday October 28 the first confirmation and first communion was held in the beautiful Scandia church which the people have erected and paid for.

The service started at 11 a.m. with the baptism of one of the confirmands a girl of sixteen. Evangelist Fengstad then preached, taking for his text II Tim. 2:19—22, followed by catechization and confirmation. Two boys and seven girls renewed their baptismal covenant. One has been a public school teacher for many years. Another is pastnineteen. Thanks be to God for those who dare to be steadfast christians.

The Shell Lake congregation was well represented at this service and the Ladies Aid had provided lunch that was partaken of after the service. At two in the afternoon the communion service was conducted. At the Lord's table twenty-seven knelt and received His body and blood. Pray with us that "He who hath begun the work will perfect it until the day of Jesus Christ."

—S. F.

**The Lake Alma Parish**

Gleaned from the "Lake Alma Parish Bulletin" we find these bits of news: Eighty souls have been added to the membership list of the parish; thirty young people are enrolled in conformation classes; Gladmar—Dovre congregation have purchased a lot for their churchbuilding; Immanuel has completed the finishing work in the church and installed a furnace. Missionary Anderson has held meetings in the parish.

Apostles, and other 70 also'. 'Make them to sit down in companies about 50 each. They were about 5,000.' 'Gather up the fragments. Let nothing be wasted... 12 baskets full.' 'Full of great fishes, a hundred and fifty and three.' 'Where not the 10 cleansed? Where are the nine?' 'Then returned they unto Jerusalem, about 120.' 'And there were baptized in that day about 3000 souls.' 'He appeared unto Cephas; then unto the 12; then unto above 500; then to James; and last of all to me.' 'I saw the Lamb and with Him 144,000.' The Bible is interested in individuals too, and minutiae: 'The very hairs of your head are all numbered.' 'Not a sparrow falleth —.' 'One jot or one tittle shall in no wise pass away.' 'Every idle word, they shall give account thereof.' 'For whom He foreknew, He also foreordained.' 'He calleth his own sheep by name... I know mine own and mine own know me.' 'And the books were opened, and another book was opened which is the Book of Life. And the dead were judged out of those things which were written in the Book.'

There are also reasons of logic and usefulness, when your Church asks to keep careful books. The Church has a right to know how many children she has, and what they are up to. And how could your budget or any other common endeavor be computed or put over without factual statistics to go by? They also tell truthfully the story of progress or retrogression, without guess work or exaggeration. There are a hundred reasons for keeping complete, accurate accounts. And only two for not doing so: One is forgivable but not desirable. It would be sickness or calamity. The other is wicked—laziness, or carelessness, or some such thing.

So, Amigo—let's get those reports in, and keep our books up to date. *It is better to keep up than to catch up.*

*My Father's Business.*

It is said that an old colored man, in reading a well-known hymn which contains the line, "Judge not the Lord by feeble sense," mistook the word "sense" and gave this old version, "Judge not the Lord by feeble saints." What a pity that some people will judge the Lord that way.

*The Christian Herald.*

**The following is a list of contributions of the W.M.F. Radio Hour over station CFQC Saskatoon.**

CAMROSE CIRCUIT, by Alice Stolee, Donalda, Alta. ....	\$ 5.00
MOOSE JAW CIRCUIT, by Circuit W.M.F. ....	16.00
PRINCE ALBERT CIRCUIT ...	32.00
Bethel Ladies Aid, Star City \$16.00 Circuit W.M.F. \$16.00.	
SASKATOON, CIRCUIT .....	63.00
Penzance Ladies Aid \$10.00, Mrs. S. Brun in memory of Mrs. Dalen \$16.00, Hanley Ladies Aid \$16.00, Bethlehem Ladies Aid, Outlook \$5, Circuit W.M.F. \$16.00.	
SWIFT CURRENT CIRCUIT, by Circuit W.M.F. ....	16.00
YORKTON CIRCUIT, .....	45.00
Lunnon Ladies Aid, Southey \$5.00, Norrona Ladies Aid, Strassbourg \$3.00, St. Olaf Ladies Aid, Govan \$5.00, St. John's Ladies Aid, Preeceville \$16.00, Circuit W.M.F. \$16, which includes donations from: Mrs. Helge Dahl, Farmingdale \$1.00, Mrs. C. L. Erickson, Hendon \$2.00, Mrs. M. Oberg, Hendon \$1.00, Moe Ladies Aid Margo \$5.00.	
CANADA DISTRICT L.D.R. ...	16.00
Miss Louise Rollic .....	.25
Total ....	\$193.25

419—11 St. L.  
Prince Albert, Sask.  
October 19, 1945.

Dear Listener to the Luth. Broadcast,

For over ten years now, the Lutheran Broadcast has been a regular program from the studio of Radio Station CKBI and I am sure that many of you have been regular listeners from the very beginning. It's an encouragement to think that the good news of the Gospel is having a chance to bring joy to this large unseen audience.

In the past the radio station has charged only a very nominal sum for these broadcasts, as we have paid only three dollars a Sunday. But now, since Oct. 1st, the station has adopted a policy of charging regular rates for all the programs that come over the air, and the only exception is the 11 o'clock church service on Sunday morning, and the Morning Meditations period on week days, 9:15 to 9:30.

This change in policy means that we will have to depend on more contributions from our listening friends so that our programs can continue. However, I feel confident that through you friends, God will continue to supply our needs as they arise. That was our experience last winter when we conducted the Saturday evening broadcasts, which many of you have told me you enjoyed. They cost \$34.20 a program, and it was a real thrill to have the funds come in just as they were needed. I am sure this is going to be our experience again this fall when we are paying \$21.60 for each broadcast.

I am certain that you are going to keep on praying for our program and that you are interested in keeping it on the air. Pray that God may use it for the salvation of souls. May God richly bless His Word for all you friends who listen in.

Greetings from your radio pastor,

In Christ,

J. T. Dahle.

[CONTINUED FROM PAGE 1]

sionaries need money to work with.

Another thing that is very, very important is that we pray for the mission work being done. Too many of us neglect to use this powerful weapon. If any of you have read the story of "Praying Hyde" you will realize the power of prayer. Christ asks us to pray for one another and certainly we need to pray for the mission work being done and the many unsaved souls yet to be won.

In closing I would like to say again that we should all remember to pray for the mission work, that we should donate our money, and that we should give ourselves to that work if it is God's will.

Arnold Nelson,

(Paper presented at Prince Albert Circuit Luther League Convention in Robinhod.)

**Predikantens Største Farer**

Dette emne er begrenset, saa det indbefatter bare de største farer.

Den største fare jeg óíner, er at en forkynder kommer ditt at han intet budskap har.

Om profetene heter det: Herrens ord kom til dem. Ordet som de forkyndte, var oftest ledsaget av: "Saa sier Herren."

Gud har villet at vi skulde være hans budbærere, han har ogsaa villet gi os et budskap.

Hvorfor er det saa at enkelte intet budskap har?

Svaret er simpelthen dette, at man ransaker ikke skriftene. Det ligger i tiden at faa lite tid til det

Guds ord kommer til den som leter og bier efter Gud.

Skal vi faa et budskap, saa maa vi ransake skriftene. (1. Tim. 4, 13.)

Naar man saa intet budskap har, saa ligger det saa nær at benytte sig av laante saker. Man begynder at laane saa ganske frit ifra andre.

Men dette ødelegger ens evne til at grave. Man taper den energi som faar en til at arbeide og grave efter nye ting.

Bakom al denne laeningen er ikke saa lite av aandelig hovmod. Man undser sig for at komme frem med det man selv har, og saa laaner man av andre for at faa noe at flyte paa.

Hvad skal man saa gjøre med andres tanker? Man skal fordøje dem. En anden stor fare for en predikant er at ens aandelige vekst stanser.

Man er kommet dit at man ingen nye syner har.

Her skal jeg nevne en del omraader hvor vor aandelige vekst burde være i tiltagende.

1. Kjendskap og erkjendelse av os selv.
2. Kjendskap til Gud, hans frelsesplaner, osv.
3. Kjendskap til Kristus.
4. Kjendskap til meneskelivet.
5. Fremtidssyner.

Hvad er saa følgen av det at ens aandelige vekst stanser?

Man gaar ind i vanemessighet. Man blir maskinmessig i et og alt.

Men er ikke dette uddaagelig? spør mange.

Bibelen mener ikke det. Smlg. Salm. 92, 15; 2.Kor. 4, 16. Her er antydning en stadig vekst. Aar, alder og øvelse bare lover en større rummelighet for mere.

Den tredje store fare for en predikant er dette at man glir vek fra Aandens grep i sin personlighet.

Personlighet og maskinmessighet gaar ikke sammen.

Og dersom man mister Aandens grep i sin personlighet, saa har man ingen salvelse.

Hvorledes ytrer saa dette aandsgrep sig!

1. Som tuktt og bøjelse av en selv.
2. Som sjelelykke over bevisst naade mot en stakkar. Med andre ord — den første kjærlighet.

3. Som omsorg for andre.

4. Som bønnetrang for en selv og ens gjerning.

De vekkelsesbølger som er gaat over vor jord, er karakterisert ved bøn.

—Broderbaandet.

**Ein kristen**

som begynner at gi tiende av sin inntekt, vil i det minste ha seks overraskelser, skriver et blad. Han vil bli overrasket over:

1. Hvor mange penger han vil ha til Herrens gjerning.

2. Hvor meget det vil fordype hans aandelige erfaringer.

3. Hvor let han vil bli istand til at møte sine egne forpliktelser med de ni tiendedeler som han har igjen, naar han har gitt Herrens hans del av sine inntekter.

4. Hvor lett det vil bli at gi mer enn en tiendedel naar han først har begynt med dette system.

5. Hvorledes det hjelper ham at bli en forsiktig, vis og trofast forvalter over de ni tiendedeler han har igjen.

6. Den sjette overraskelse vil bli at han maa undres over sig selv, hvorfor han ikke begynte med denne plan før.

Folk som skriker en hel del om at faa sin ret, skriker enda mere naar de faar det, som er deres ret.

Der er altid folk, som mener, at de kunde være langt bedre kristne hvis bare deres omtendigheter var bedre.



Jeg er den gode Hyrde.

Joh. 10:11

# THE SHEPHERD Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sit  
liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba, Aandet Nr. i November, 1945

## 26de Søndag Efter Trefoldighet Evang. Matt. 11, 26—30.

Kjere leser, naade vere med edeer og fred fra Gud fader og den Herre Jesus Kristus. Paa kirkeaarets sidste søndag kunne vi ikke tenke oss nogen herligere tekst enn dette evangelium. Leg merke til disse ord av Jesus: "Jeg priser dig Fader, himmelens og jordens herre fordi du har skjult dette for vise og forstandige og aapenbaret det for de umyndige; ja fader fordi saaledes skedde det som var vebehagelig for dig."

"Kom til mig all I som strever og har det tungt, og jeg vil gi eder hvile."

Det er likesom Jesus fryder sig i sin aand over at hans ringe smaa her paa jorden er salig fordi de er ringe og fattige i aanden. Se begynnelsen av Jesu bergpreken Matt. 5 hvorledes han priser de fattige i aanden—de some sørge—de saktmodige—de som hungre og tørster efter retferdighet—de rene av hjertet — Er dette ikke stik motsatt av hvad denne verdens vise og forstandige sier? Jo, det kommer vel derav at verden ikke ved sin visdom kjenner Gud i Guds visdom. Derfor sier Gud: "Jeg vil forkaste de vises visdom og tilintetgjøre de forstandiges forstann."

Naar vi ser tilbake paa det svunne kirkeaar, maa vi med tak til Gud erkjenne at han har staat oss bi i alt arbeide innom vore kjere lutherske her i kanada. Ved skolerne vore har der ved Guds visdom og naade vert utført et velsignet arbeide. Vore prester i sine spredte og besverlige kall ufortrødent arbeider til manges velsignelse.

Jeg tror det er til trøst og opmuntring for lærere og prester ved vore skoler og i vore menigheter aa see Jesus umiddelbart efter den rystende klage og dom over mengden av sit folk, fordi de i sin uvidenhet og forherdelse forkastede hans virke blanndt dem i ord og kraftige gjerninger, kunne glede sig og fryde sig i sin aand over at en liten flok i kjerlighet og tillit fulgte ham, nemlig hans disipler og noen faa andre, som han kaller "de umyndige".

Vi kan lere her at en arbeider i Herrens vingard som røkter sit kall i troskap og i tro til Gud arbeider ikke forgjeves selv om det mangen gang ser smaa og faafengt ut.

Er man til sine tider angst og mismodig over at frugterne er smaa, saa kjenner Jesus til alt dette og sier: "Kom til mig alle I som strever og ha har det tungt og jeg vil gi eder hvile." Denne venlige innbydelse av Jesus har vert og ennu er til glede og opmuntring for mangen en tret og arbeidende sjel. Naar byrderne blir tunge aa bere, saa faar vi gaa til Jesus og lere av ham; ti han er saktmodig og ydmyg av hjertet. Om vi det gjør vil vi vinne hvile for sjelen; ti han som legger byrden paa vil ogsaa gi oss kraft aa bere den. Derfor kan enhver erlig sjel sanne disse Jesu ord, "mit aag er gavnlig og min byrde er let."

Nu staar her "alle" som strever og har det tungt innbydes aa komme til Jesus aa faa hvile. Der er saa mange slags ting som menesket strever og har det tungt med. Men det største og tungeste er vel synden og ens forhold til Gud. Naar en synder er ved Guds Aands kallen blit opvakt av den aandelige søvn, ser hans sig fortapt og fordømt til den evige død. Da blit dette det store spøragsmaal, hva ska jeg gjøre for aa bli frelst. Da er djevelen ute med sine knep. Han hvisker i øret og sier, du er an altfor stor synder, du kan ikke komme slik du er til Gud; du maa først søke aa pynte paa dit lit, osv.

Adams naturen i os er saa tilbøielig til aa lytte til denne satans hvisken, saa begynner mann aa prøve aa faa istann sin egen retferdighet som Paulus sier i Rom. 10:3. "Ti da de ikke kjente Guds retferdighet og strevede after aa grunne sin egen retferdighet, gav de sig ikke inn under Guds retferdighet."

Tit sier Jesus, kom til mig og jeg vil gi dig hvile, d.e. din synd er sonet. Jesu Guds søns blod renser fra all synd. Tro hvad Guds ord siger om dette, og du ska faa hvile for din sjel.

## OMVENDELSE OG TRO

Av dr. O. Hallesby

Skal vi først omvende oss og siden tro?

Der er steder i skriften som synes aa uttale dette. Jesus sier: "Omvend eder og tro paa evangeliet" (Mark. 1, 15). Likesaa Ap. gj. 20, 21 og Hebr. 6, 1. Dette har nu mange oppfattet slik at et menneske først maa være ferdig med sin omvendelse, før det kan vaage aa tro, d. v. s. tilegne sig Guds naade i Kristus. Og slik tenker vi vel alle under vaar omvendelse. Saa lenge det ikke lykkes oss aa bli omvendt og aa komme løs fra de gamle synder, saa lenge vi ikke kjenner det nye liv i oss, saa lenge tør vi ikke venite at Gud kan ha noe med oss aa gjøre.

Men dette strider bestemt imot skriften. Skulde vi først vaage aa ta imot Guds naade naar vi hadde hugget oss løs fra gamle liv, da vilde intet menneske faa del i Kristi frelse. Da vilde heller ikke frelsen være av naade, men av gjerninger.

I de skriftord som ovenfor anførtes er det imidlertid ikke rekkefølgen i tid mellom omvendelse og tro som er angitt. Det forstaar vi av Ap. gj. 11, 21, hvor troen stilles foran omvendelsen. Hvad skriften paa disse steder vil uttale er altsaa ikke hvem av disse to der kommer først eller sist, men bare dette at de henger uløselig sammen, saa den ene ikke kan være uten den andre. Som "vrangen" og "retten" i væven kommer paa samme tid, saa ogsaa omvendelsen og troen.

Og dette beror paa at omvendelse og tro er saa nær beslektet. Det aa omvende sig er aa foreta en troshandling — den første handling i tro. Og det aa tro er en omvendelse, nemlig aa vende sig fra synden, fra mennesker, fra sig selv til Kristus.

Der kan altsaa aldri bli noen omvendelse uten tro. Jeg kommer aldri løs fra min synd og mitt gamle liv og mitt gamle sinn før jeg vaager aa vende mig til Jesus og fortelle at jeg sitter fast i min synd, at jeg ikke har kjærlichkeit til Gud og hat til synd.

Men paa den annen side kan jeg heller ikke komme til troen uten omvendelse. Vender jeg mig ikke til Jesus for at han med sin kraft skal løse mig fra mitt gamle liv, da vil jeg aldri komme inn i det personlige tros- og tillits-forhold til ham. Det er mange som ønsker aa tro paa Kristus uten aa ville omvende sig og opgi sitt gamle syndige og selvstyrte liv. Men den tro de opnaar er bare et selvbedrag. Vi lærte jo allerede i vaar barnelærdom: Hvad er den døde tro? En falsk innbildning som menneskene gjør sig om aa faa naade, ennskjønt de ikke vil omvende sig.

"Hos mig er fred og hvile sød  
hos mig er kraft og styrke  
hos mig er legedom i nød  
hos mig er lys i mørke.  
O sjel o tro mig blot  
mit aak de er saa gott  
min byrde er saa let  
Ak kom hvis du er tret!  
Du ska det aldrig angre."

Saa er det andre ting som trykker og tynger som er tungt at bere, sykdom, fattigdom, alderdommen og dens følger, gru og frygt for døden osv. Til Jesus kan vi gaa med alt. Han kan og vil hjelpe oss. Peter sier: "Kast all eders sorg paa ham han vil ha omsorg for eder."  
Saa vil vi sie:

"O Jesus from, jeg kommer her  
av dig jeg enn vil lere  
min syndebyrde ikke mer  
jeg makter nu aa bere;  
jeg høre vil din røst  
gi du mig ro og trøst  
O la mig kjenne ret.  
din byrde den er let  
dit aak er gagn og glede. Amen.

—O. J. M.

## Et brev fra Pastor P. Ellingson

Da Pastor Ellingson nu avslutter sit arbeide paa missionsmarken anmodet vi ham at skrive litt for Hyrden. Her er hans brev:

Fra første September har jeg betragtet mit arbeide avsluttet paa missjonsmarken her. Allerede i juli maatte jeg tenke paa at flyttet fra Fort St. John for at give min eftermand i arbeidet anledning at faa flytte ind i mit lille hus som jeg hadde bygget paa kirke eiendommen i Fort St. John. Den 25de juli flyttet jeg ind i et lidet halvferdigt hus paa mit hjemsted ved Montney og sidder nu her vel tilfreds.

Hvad mit arbeide paa misjonsmarkerne angaar, saa ved jeg ikke om det er verd at blaase i basun om. Det meste av fortiden er begravet i glemselens hav for kommende slekter. Det arbeide som har baaret frugt kommer frem for lyset til ere for Gud naar bøgerne blir aabnet av ham som ved at verdsette alle ting. Forresten kan jeg ikke uden at ha faaet mine ting ordnede give saadanne oplysninger. Maaske senere vil det blive mulig at drage frem hvorledes strev og møie har barret liden frugt, ja blit for en side seet frugtløst og opgivet.

Hvad vort kirkelige arbeide i Peace River Block angaar saa har det seet mørkt ut. Nu begynder jeg at see paa stillingen ganske anderledes. De unge prester vi har faaet er jeg blevet glad i og takker Gud at for kirke har faaet saadanne mend. Men det blir haardt for dem at kunne legge ned nok arbeidskraft paa disse spredte steder. En ting vil jeg sige: Har vor kirke fuld forstaaelse av hvad sommerskole betyder her oppe, saa vil de rekke sig langt for at sende op lærerinder til at hjelpe disse unge prester.

Det forsøg som belv gjort isommer, da jeg fik tre op paa nordsiden av Peace River viste mig at folket her oppe endog i alle protestaniske kirker, selv om de er modernistiske, vil sende sin blynd til sommerskole Vore folk lever ind imellem de andre og har vi salt nok og kan vinde de unge for Gud, saa har Gud og vi fremtiden. Der er en vanskelighet for os. Vi Har ikke sondegsskole lærere og lærerinder her nord Fort St. John og denne vanskelighet er vist flere andre steder. Den rosende omtale vore lærerinder fik, og vi har alles velvilje i arbeidet blandt de unge, maa vise os klart at her maa vi benytte andedningen.

The Lutheran Hour har folk begyndt at lytte til. Paa vort kredsmdø i Dawson Creek 12te til 14de tog vi op til behandling at kredsen skulde prøve at faa en halvtimes kringkastning hver uge fra Grande Prairie og om jeg ikke husker feil vil det bli kaldt Peace River Lutheran Hour. Haaber det vil gaa.

Vi er forlangt fra vore skoler hvorfra vi kan faa arbeidere. Men er Gud ner saa gaar det nok.

Jeg liker Hyrden.

En hilsen dem og Hyrdens lesere.

—P. Ellingson.

## FRELSESARMEEN.

### Eftersøkelses Kontoret.

Pilestredet 22, Oslo.

Oslo den 11. okt. 1945.

Herr redaktør!

Vi vilde være Dem meget takknemlig om De vilde være vennlig aa finne plass i Deres ærede blads tekst for vedlagte efterlysninger efter noen som er savnet av sine paarørende.

Ærbødigst

V. E. Antonsen, sekretær.

\* \* \*

Frelsesarmeen i Norge søker etter Kristian Wilhelm Johansen, født 1868 i Tønsberg, Norge, av foreldre Karoline og Joseph Johansen. Han var kock eller stuert og i 1908 var hans adresse: Fiskerforeningen, Boston, U.S.A. Han skal imidlertid noen aar senere ha reist til Alaska paa fiske.

\* \* \*

Anton Høgenes Holst, f.i. Spydeberg, Norge, i januar 1867, bodde i 1895 i Philadelphia, var snekker, søkes av bekjendt.

\* \* \*

Frelsesarmeen i Norge søker etter fru Bertie Hallberg (pikenavn Valborg Larsen) født i Oslo 7/2-1867. Henes mann var kelner og da familien i Norge sist hørte fra dem (i 1908) bodde de i Boston, Mass.

\* \* \*

En gammel venninne søker Kjellfrid Dyblie, f. i Trondenes 28/2 1896. Hun reiste fra Bergen til Brooklyn N.Y. i 1926.

\* \* \*

Bror i Norge søker etter Alf Boddning, f. i Oslo april 1890. Sist hørt fra i 1938. Bodde da i Seattle, U.S.A.

Mor død. Skriv til Fredrik.

\* \* \*

Frelsesarmeen i Norge søker etter Mari-nus Andersen f. omkr. 1885 i Danmark. Sist hørt fra vaaren 1921. Adressen var da 238, Fulton str., Elizabeth, New Jersey, U.S.A. Han var bødker av prof.

\* \* \*

Mor søker Leif Ingemann Gautestad, alias Leif Kristenson, født i Mysen, Norge, den 30/5 1904. Sist hørt fra i 1940 og adressen var da: Gen. Del. Edmonton, Alta., Canada. Mor lengter etter aa høre fra ham. Bror John er død.

\* \* \*

John Gunderson, født i Stavanger, Norge, i ca. 1880. Er blikkenslager og reiste i 1904 til en bror i California som hadde en isfabrikk. Har en søster ved navn Berna Atlanta. Søkes av en bejendt.

\* \* \*

Kristian Hansen Morken, født i Gudbrandsdalen, Norge, hjemsted Nordre Fron, Norge, søkes av en bekjendt.

\* \* \*

Fritz Fleck, f. i Frantsburg, Pommern, Tyskland, utvandret til Amerika i 1900, og adressen var i 1935 Illinois, U.S.A., var hønsefarmer, søkes.

\* \* \*

Henrik Andersen Hemann, f. i Karlanda, Sverige, i mars 1876, hørt sist fra i 1935 og adressen var da Dassel, Minnesota, reiste til U.S.A. i 1903, søkes.

\* \* \*

Lucilla Nelson (Ragnhild Louise Nil-sen), f. i Oslo den 13 sept. 1896, resite til Amerika i 1925, søkes av familie i anledning arv.

\* \* \*

Fru Marie Brende, (Aasen), fra Bø i Telemark, Norge, utvandret til Amerika i 1920, siste adresse: Winnipeg, Minnesota, hadde hønsefarm, søkes.

\* \* \*

Ole Johnson (Johansen), f. i Fett, Norge, den 13/5 1893, sist hørt fra den 11/12 1931, da var han meget syk, søkes av familie i Norge i anledning arv.

\* \* \*

Olaf Stensenth, f. i Kongseberg, Norge, den 13/4 1889, søkes av en bekjendt. Reiste til Amerika ca. 1915.

\* \* \*

Lovise Engdahl og henes barn søkes. De utvandret fra Sverige til Amerika i 1895. og bodde for 35 aar siden i Minneapolis. De søkes av Lovise Engdahl's bror Svante Mathison.

\* \* \*

Mulige opplysninger bes vennligst sendt til Frelsesarmeens Eftersøkelseskontor, Pilestredet 22, Oslo, Norge.



## Value of Bible School Training For Military Life

Ephesians 6:13. — "Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand".

Countless numbers of our men who looked to God as their strength received the call from God and country to go and serve in the defence of their homeland and their christian rights. The war was one of survival of all that we believe is right and just. For Christ loving people it is perhaps foremost a struggle to retain our freedom of religion. Thanks be to God that we live in a land where we can openly worship Him and not need to fear the leaders of our country for doing so.

Every recruit in the armed forces must undergo an intense training to fit him for actual combat against the enemy. He is not sent into battle without the knowledge of how to handle his weapons and how to best protect himself from danger. So it is in the Christian life. Before a child of God is fit to go into the world he must be instructed and armed. The Bible is our instruction book. Here in God tells us how to best use our weapons.

It would be hard to be a good soldier of your country if you were only given a book of instructions to read and then sent off to battle. He needs instructors and place to receive this instruction. So it is with a Christian.

Our enemies in war were tricky, cunning the tried to fool us in many ways: so it is with Satan. He too has many snares and booby-traps set for us. But if a soldier is properly trained he can escape all harm knowing how and where to look for these snares and booby-traps.

There is no better training camp for the young christian than at Bible School. We thank God for these places of instruction for the army of Christ, and we thank Him for the many capable instructors He has sent us.

I attended Saskatchewan Lutheran Bible Institute for two full terms and I can truthfully testify that the instructions I received there have been the large factor in my knowledge of how to live the Christian life, and the firm foundation for which to lay my life on.

In the armed forces I found Satan working everywhere with great diligence; I need all of God's armor to withstand. In the forces there is a tendency among the men and women to think only of a good time. It was hard to not follow the crowd to those places of amusement not desirable for a Christian. But Christ gave me strength to say, "no" to those temptations.

At Bible School we acquainted ourselves with the ways to get along and live with people whom you have not known before. In the forces one often found himself all alone amongst hundreds of strangers. There the ability to make friends and get along with everyone was necessary. The armed forces had to depend largely on teamwork for success; so it must be in Christ's army if we are to go ahead conquering the foe and winning new souls.

In the forces there was a tendency to skip Sunday Services but a good Christian training taught me to come to God's house to worship Him and receive new strength for the times ahead.

Prayer was greatly stressed in our instructions at S.L.B.I. Oh, how wonderful it was to be able to turn to Him when things were hard and often seemed hopeless. God gave me goals to work for and then helped me to obtain those goals — He was ever faithful and never forsook me.

I pray God that many will be recruited into His army and may have the opportunity of going to one of His training camps for instructions for the Christian warfare under greatest Leader namely Christ Jesus.

Dear Readers everyone is eligible for the Christian Army — do stop in at your nearest recruiting center (your church or pastor's home) and have an interview with the recruiting officer (your pastor). He can and will take your application and will advise you in the ways and to the places of training for this great undying army.

Pilot Officer,  
Harold Dalen.

*Little things, as a rule, are our foremost teachers, did we but stop and take notes.*

## YOUNG PEOPLE'S LUTHER LEAGUE

G. Loken, Editor, Outlook, Sask.

### The Choice

*"And Lot dwelt in the cities of the Plain, and moved his tent as far as Sodom". —Gen. 13:12.*

There come moments in every young person's life when he or she must make choices that are of great importance for time and eternity. Perhaps we might say that our whole life is a matter of choices. We choose our friends, our life mate, the work we would do. We make many other choices. They are all important, and the most important of all is to choose Jesus Christ as our Saviour.

Among the Bible stories that warn against the wrong choice is that of Lot, who because he wanted the rich pastures of the Plain for his flocks, moved very near to Sodom, a city known for its wickedness. He never meant to move into the city, but before long, in spite of God's warnings, he was drawn into the dangers and suffered much as a result. The chance to make gain has caused many to risk the soul's welfare.

Let us be watchful. Before we think, an important choice may be ours to make. May we first of all look to the Lord to know His will and counsel. Then the results will not be fateful but blessed.

—R. O. M.

### President's Column

Two unusual events have taken place in the work of our District Luther League this fall. The first is the meeting of the District Board at Saskatoon, September 27, 28, with every member of the executive committee present and every active circuit represented by its president or another officer. A new vision came to all of us gathered there of the privilege and responsibilities that were ours as Luther League leaders.

The second is our series of circuit workers' conferences, October 7—21. In another article these are summarized. Here it is my desire to urge with all the emphasis possible that the inspiration of these conferences be not lost. It is selfish to be satisfied with being personally thrilled by a challenging message, and then not to do all in one's power to spread that inspiration to others. Circuit officers, local officers, Christ wants you to draw strength from Him through His word prayerfully used, and then in that strength to lead others in the eternally important work of holding and winning young people for Him. Let us pledge ourselves to be fully consecrated to the service of our Lord in this great work. God does not fail. Let us allow Him to use our Luther Leagues to bring great and rich blessings to many in the year to come.

—G. O. Evenson.

### Luther League Workers' Conferences

A dramatic event for the Luther Leagues of the Norwegian Lutheran Church of America was the series of Circuit Workers' Conferences held simultaneously throughout the church during the two week period of October 7 to 21. Various youth leaders were assigned to visit the conferences, one being designated for each district. Our Canada District had the good fortune to be visited by Pastor Oscar C. Hanson, executive secretary of our International Y.P.L.L. He conducted conferences at Midale, Moose Jaw, Swift Current, Outlook, Birch Hills, Saskatoon, Camrose and Calgary. As it was not possible for him to visit all our circuits, the district president, G. O. Evenson, conducted the conferences at Rose Valley, Sexsmith and Edmonton.

The purpose of these conferences was to challenge our Luther Leagues to more consecrated efforts in their work of holding and winning young people for Christ. At most of the conferences one session was devoted to an inspirational message by the guest speaker. At other sessions there was a presentation of our Luther League plans for the coming year, as outlined under our 1946 theme, "Christ Wants You." To each leaguer present was distributed a handbook outlining these plans. Opportunity was

given for discussion by the group.

Out of these conferences will come the organization of new leagues, greater interest in many of the old leagues, a new sense of stewardship, greater consecration to Christ's service and other blessings. Because of them, the tremendous challenge of our 1946 theme, "Christ Wants You" will be made more living and real.

On behalf of our district Luther League, permit me to express our thanks to the International Y.P.L.L. for sending Pastor Hanson to conduct our conferences, and to him for the blessings God gave us through him. God bless you in your continued work.

—G. O. Evenson.

### Take Time For God

Last year the theme for our Pocket Testament League was "Into the Word and out to the World". We are thankful to God for the large increase of members during the last year, but there are still many Luther Leaguers who have not pledged themselves to the study of God's word and prayer.

This year our theme is "Take Time for God". I would call your attention to the word "Take". The devil will see to it that we will never "find" time for our Bible reading and prayer, but our theme admonishes us to take time for God. Time often becomes a problem for us, and yet we do take time to eat, sleep and many other things which we feel are necessary. Is it true of us then, that we do not feel it necessary to take time for God?

Christ wants you and He wants you to listen to Him. The key to every problem is to listen to God through His Word. If you would be used of God, you must intake of His love and truth before there can be an outflow to others.

TAKE TIME FOR GOD!

—C. A. H.

### The Stewardship of Life

#### I. OUR LIVES:

Life is a precious gift of God. As Pastor Ostrem stated at Saskatoon, there are two reasons why we are stewards of our lives and will have to give an account of how we have used them—God has made us, God has bought us back again.

How are we to use our lives? In II Cor. 5:15 we find "And He died for all, that they that live should no longer live unto themselves, but unto Him who for their sakes died and rose again." Christ has redeemed us not only that we might be His own, but that we might live in His service. He expects us to live a life of consecration, usefulness and service to God and man.

#### II. OUR HANDS:

Let us thank God for our hands. We just take for granted don't we that we have the use of our hands each day? Only when someone loses one or both hands do we seem to appreciate their worth. Hands are given us by God and are to be used for good. Work is to be done. God has given us hands for that work. In Ecc. 9:10 we find, "Whatever thy hands findeth to do, do it with thy might." But how must that work be done? Christ is the answer! It must be done with the love of Christ in our hearts. Our hands respond to our commands. Let us let Him teach us to give the right command at the right time and in the right place. We need to pray as Daniel did in Ps. 90:17 "and establish Thou the work of our hands upon us; yea the work of our hands establish Thou it."

#### III. OUR VOICES:

What sort of an account will we be able to give of the use of our voices? They have untold power for good or for evil. Christ's voice spoke words of blessing. It was so too, when He prayed for His enemies on the cross. Yes, Christ's example puts us to shame doesn't it? We so often let Satan open our lips instead of God. How we need to allow Christ to reign more despot-

ically in our hearts! Then our mouths shall show forth His praise.

#### IV. OUR TALENTS:

Our talents differ. But we have all received certain ones. It is for us to ascertain what they are and offer them in the service of our Savior. The talents we possess mean nothing unless we put Christ and self in their correct places. When using our talents our motto should be—"Not I but Christ be honored loved, exalted." What opportunities we have back in our home Luther League to use them! Not all of us can speak or sing, but that is not all that has to be done. Books have to be kept, programmes planned, socials arranged and so on. Probably you have just the ability to fill one of these places. Let us remember that it is not how many talents we have but how faithful we are in using the ones given to us.

#### V. OUR TIME:

How did Christ use His time here on earth? Possibly the first instance that comes to mind is that of when He was 12 years of age and His striking words ring out—"Wist ye not that I must be about my Father's business." Yes, Christ used His time in "His Father's business"—that of healing the sick physically and spiritually by His words and deeds. Now we can't all be about our Father's business as full time workers, pastors, missionaries, and so on, but we can still in a sense be full time workers for Him. Holding a political office, being diligent in business, doing farm work are all spiritual services when done as unto Him. Often seeing Christianity put into practice in every day living does more to win some souls than a lot of preaching. It is said that when Mr. Stanley, the London reporter, returned from his visit with David Livingstone, the great missionary to Africa, he was a changed man. His friends chided him that he had let Livingstone preach a lot to him. But Mr. Stanley replied: "He did not preach to me—but no man can live six weeks with David Livingstone without becoming a Christian." Then too, Christ spent much time in prayer. It is recorded in Mark 1:35 that He rose before dawn and went into a desert place to pray. And in Luke 6:12 we find "He continued all night in prayer to God". Do we say a hurried prayer as we begin the day and close the day with another hurried one. Much can be accomplished through prayer. Let us make use of this great power which is at our disposal at all times. Yes, let us be good stewards of our prayer time.

#### VI. Lastly let us consider our means—OUR MONEY:

All our money belongs to God. Malachi 3:10 states "The gold and silver and the cattle upon a thousand hills belong to the Lord". Christ teaches us how to use the money that God has entrusted to us. You recall the story of the widow's mites as recorded in Mark 12, of how Jesus brought to the attention of His disciples the fact the widow gave more than all they that cast into the treasury because the rest cast in of their superfluity but the widow cast in all she had. It isn't how much we place on the offering plate but how much we have left that counts. As we give with Christ in our hearts there is a blessing. II Cor. 9:6, 7 "He that soweth sparingly shall also reap sparingly, and he that soweth bountifully shall reap also bountifully (meaning blessings). Let each man do according as he hath purposed in his heart for God loveth a cheerful giver"

In closing let us remember that we will become educated in stewardship only as we surrender our lives to Christ first. Then surrender of voice, hands, talents time and money will follow.

—Alida Frostad

(Paper presented at Robinhood P.A. Circuit Luther League Convention.)

"Who could ever imagine a better world emerging from this war with liquor traffic still rampant?"